

THE
HISTORY
OF THE
LIFE and SUFFERINGS

Of that Eminent and Faithful Servant of Jesus
CHRIST, Mr. JOHN WELCH, sometime Mi-
nister of the Gospel at Ayr.

With some Remarkable PROPHETIES while he was
PRISONER in the Castle of Edinburgh, and in
France, together with two Prophetical Letters.

One from the Castle of Blackness to Dame ~~Lillian~~
Graham, Countess of Wigton, January 6. 1605.

The other wrote to Sir William Livingstone of Kib-
syth, one of the Lords of the College of Justice
from Blackness, 1605.

Psal. cxii. 6. *The Righteous shall be in everlasting Remembrance.*

Acts xx. 23. *Save that the Holy Ghost witnesseth,*
saying, That Bonds and Afflictions abide me.

Heb. xi. 36. *And others had Trial of cruel Mockings*
and Scourgings, yea moreover, of Bonds and Im-
prisonment.

Psal. xxxiv. 19. *Many are the Afflictions of the*
Righteous : But the LORD delivereth him out of
them all.

B D I N B U R G H .

THE
L I F E
 OF THE REVEREND
MR. JOHN WELCH,

Minister of the GOSPEL at *Ayr.*

MR. John Welch was born a Gentleman, his Father being Laird of Coliestoun, (an Estate rather competent than large, in the Shire of Nithsdale) about the Year 1570, the Dawning of our Reformation being then but dark. He was a rich Example of Grace and Mercy; but the Night went before the Day, being a most hopeless extravagant Boy: It was not enough to him, frequently when he was a young Stripling, to run away from the School, and play the Trouant; but, after he had past his Grammar, and was come to be a Youth, he left the School and his Father's House, and went and joined himself to the Thieves on the English-Border, who lived by robbing the two Nations, and amongst them he stayed till he spent a Suit of Cloathes. Then, when he was cloathed only with Rags, the Prodigal's Misery brought him to the Prodigal's Resolutions, so he resolved to return to his Father's House; but durst not adventure, till he should interpose a Reconciler. So, in his Return homeward, he took Dumfries in his Way, where he had a Friend, one Agnes Forsyth, and with her he diverted some Days, earnestly entreating her to reconcile him to his Father. While he lurked in her House, his Father came providentially to the House to salute his Cousin, Mrs. Forsyth, and after they had talked a while, she asked him, Whether ever he had heard any News of his Son John? To her, he reply'd with great Grief. O! cruel Woman, How can you name his Name to me, the first News I expect to hear of him is, that he is hanged for a Thief; She answered, Many a profligate Boy has become a virtuous Man, and comforted him. He insisted upon his sad Complaint, and asked, Whether she knew his lost Son was yet alive? She an-

sweared, Yes, he was, and she hoped he should prove a better Man than he was a Boy ; and with that she called upon him to come to his Father : He came weeping, and kneeled, beseeching his Father, for Christ's Sake, to pardon his Misbehaviour, and deeply engaged to be a new Man. His Father reproached him and threatned him : Yet, at length, by the Boys Tears and Mrs. Forfith's Importunities, he was perswaded to a Reconciliation. The Boy entreated his Father to put him to the College, and there to try his Behaviour, and if ever thereafter he should break, he said, he should be content his Father should disclaim him for ever. So his Father carried him home, and put him to the College, where he became a diligent Student of great Expectation, and ed himself a sincere Convert ; and so he proceeded to the Mi-

His first Post in the Ministry was at *Selkirk*, while he was very young and the Country rude. While he was there, his Ministry was rather admired by some than received by many : For he was always attended with the Prophet's Shadow, the Hated of the Wicked ; yea, even the Ministers of that Country, were more ready to pick a Quarrel with his Person, than to follow his Doctrine, as may appear to this Day in their Synodical Records : In we find he had many to censure him, and only some to commend him : Yet it was thought his Ministry in that Place was not without Fruit, tho' he stayed but short Time there. Being a young Man unmarried, he tabled himself in the House of one Mr. *Elphinstone*, and took a young Boy of his to be his Bedfellow, who, to the dying Day retained both a Respect to Mr. Welch and his Master, from the Impressions Mr. Welch his Behaviour made upon his Apprehension, tho' but a Child. His Custom was, when he went to Bed at Night to lay a *Scots Plaid* above his Bed Clothes, and when he went to his Night-Prayers, to sit up and cover himself negligently therewith, and so to continue. For, from the Beginning of his Ministry to his Death he reckoned the Day ill spent, if he stayed not seven or eight Hours in Prayer : And this the Boy would never forget even to hoary Hairs.

I had once the Curiosity, travelling thro' the Town, to call for an old Man, his Name was *Ewart*, who remembered upon Mr. Welch his being in that Place, and after other Discourses, enquired of him, What Sort of a Man Mr. Welch was ? His Answer was, O, Sir ! *He was a Type of Christ*. An Expression more significant than proper ; for his Meaning was, That he was an Example that imitated Christ, as indeed in many Things he did. He told me also, That his Custom was, to preach publickly once every Day, and to spend his whole Time in spiritual Exercises ; that some in

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but that he was constrained to leave that Place, because of the Malice of the Wicked.

The special Cause of his Departure was a prophan Gentleman in the Country, one *Scot* of *Hawicksbow*, whose Family is now extinct; but because Mr. *Welch* had either reproved him, or merely out of Hatred, Mr. *Welch* was most unworthily abused by the unhappy Man; and, among the rest of the Injuries he did him, this was one. Mr. *Welch* kept always two good Horses for his Use, and the wicked Gentleman, when he could do no more, either with his own Hand, or his Servants, cut off the Rumps of the two innocent Beasts, upon which followed such Effusion of Blood that they both died; which Mr. *Welch* did much resent, and such base Usage as this perswaded him to listen to a Call to the Ministry at *Kirkcudbright*, which was his next Post.

But when he was to leave *Selkirk*, he could not find a Man in all the Town to transport his Furniture, except only *Ewart*, who was at that Time a poor young Man, but Master of two Horses, with which he transported Mr. *Welch* his Goods, and so left him; but as he took his Leave, Mr. *Welch* gave him his Blessing, and a Piece of Gold for a Token, exhorting him to fear God, and promised he should never want: 'Which Promise Providence made good thro' the whole Course of the Man's Life, as was observed by all his Neighbours.'

At *Kirkcudbright* he stayed not long, but there he reaped a good Harvest of Converts, which subsisted long after his Departure, and were a Part of Mr. *Samuel Rutherford*'s Flock, tho' not his Parish, while he was Minister at *Anwith*: Yet when his Call to *Ayr* came to him, the People of the Parish at *Kirkcudbright* never offered to detain him; so his Transportation to *Ayr* was the more easy.

While he was in *Kirkcudbright*, he met with a young Gallant in Scarlet and Silver Lace; the Gentleman's Name was Mr. *Robert Glenning*, new come home from his Travels, and much surpriz'd the young Man, by telling him, he behoved to change his Garb and Way of Life, and betake himself to the Study of the Scriptures, (which at that Time was not his Business) for he should be his Successor in the Ministry at *Kirkcudbright*; which accordingly came to pass some Time thereafter.

Mr. *Welch* was transported to *Ayr*, in the Year 1590, and there he continued till he was banished. There he had a very hard Beginning, but a very sweet End: For when he came first to the Town, the Country was so wicked, and the Hatred of Godliness so great, that there could not one in all the Town be found to let him a House to dwell in, so he was constrained to accommodate himself the best he might in a Part of a Gentleman's House for a

Time, the Gentleman's Name was John Stuart Merchant, and sometime Proveft of Ayr, an eminent Christian, and great Assistant of Mr. Welch.

And when he had first taken up his Residence in that Town, the Place was divided into Factions, and so filled with bloody Quarrels, that a Man could hardly walk the Streets with Safety. Mr. Welch made it his first Undertaking to remove the bloody Quarrellings ; but he found it very difficult Work : Yet such was his Kindness to pursue his Design, that many Times he would run betwixt two Parties of Men fighting, even in the Midst of Blood and Wounds ; he used to cover his Head with a Head-Piece, before he went to separate these bloody Enemies, but never used a Sword, that they might see he came for Peace, and not for War ; and so, by little and little, he made the Town a peaceable Habitation.

His Manner was, after he had ended a Skirmish amongst his Neighbours, and reconciled these bitter Enemies, to cause cover a Table upon the Street, and there brought the Enemies together, and, beginning with Prayer, he persuaded them to profess themselves Friends, and then to eat and drink together : Then, last of all he ended the Work with singing a Psalm. So, after the rude People began to observe his Example, and listen to his heavenly Doctrine ; he came quickly to that Respect amongst them, that he became not only a necessary Counsellor, without whose Counsel they would do nothing, but an Example to imitate, and so he buried the bloody Quarrels.

He gave himself wholly to ministerial Exercises ; he preached once every Day ; he prayed the third Part of his Time ; was unwearyed in his Studies ; and for a Proof of this, it was found amongst his other Papers, that he had abridged Suarez his Metaphysics when they came first to his Hand, even when he was well stricken in Years. By all which it appears, that he was not only a Man of great Diligence, but also of a strong and robust natural Constitution, otherwise he had never endured the Fatigues

But if his Diligence was great, so it is doubted whether his Sowing in Painfulness, or his Harvest in Success, was greater ; for if either his spiritual Experiences in seeking the Lord, or his Fruitfulness in converting Sor'd, be considered, they will be found unparalleled in Scotland. And many Years after Mr. Welch's Death, Mr. David Dickson, at that Time a flourishing Minister at Irvine, was frequently heard to say, When People talked to him of the Success of his Ministry, That the Grape gloomings in Ayr, in Mr. Welch's Time, were far above the Vintages of Irvine in his own. Mr. Welch's Preaching was spiritual and searching ; his Universa-

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Lender and moving : He did not much insist upon scholastick Purposes. He made no Show of his Learning. I heard once one of his Hearers, (who was afterwards Minister at Moerkirk in Kyle) say, That no Man could hardly hear him, and forbear weeping, his Conveyance was so affecting. There is a large Volume of his Sermons now in Scotland ; but never any of them came to the Print, nor did ever appear in Print, except in his Dispute with ~~Abbot Brown the Papist~~, wherein he makes it appear his Learning was not behind his other Virtues : And in another Piece, called Dr. Welch's Aemageddon, printed, I suppose, in France, wherein he gives his Meditation upon the Enemies of the Church, and their Destruction. But the Piece itself is rarely to be found.

Sometimes, before he went to Sermon he would send for his ELDERS and tell them, he was afraid to go to Pulpit ; because he found himself sore deserted : And thereafter desire one or more of them to pray, and then he would venture to the Pulpit. But, it was observed, this humbling Exercise used ordinarily to be followed with a Flame of extraordinary Assistance ; so near Neighbours are many Times contrary Dispositions and Frames. He would many Times retire to the Church of Ayr, which was at some Distance from the Town, and there spend the whole Night in Prayer ; for he used to allow his Affections full Expressions, and prayed not only with an audible, but some Times a loud Voice ; nor did he ink in that Solitude, all the Night over ; which hath (it may be) occasioned the contemptible Slander of some malicious Enemies, who were so bold, as to call him no less than a Wizard.

There was in Ayr, before he came to it, an aged Man, a Minister of the Town, call'd Porterfield, the Man was judged no bad Man, for his personal Inclinations ; but of so easy a Disposition, that he used many Times to go too great a Length with his Neighbours in many dangerous Practices ; amongst the rest, he used to go to the Bow-Buts and Archery on Sabbath-Afternoon, to Mr. Welch's great Dissatisfaction. But the Way he used to reclaim him was not bitter Severity ; but this gentle Policy : Mr. Welch, together with John Stuart, and Hugh Kennedy, his two intimate Friends, used to spend the Sabbath-Afternoon in religious Conference and Prayer ; and to this Exercise they invited Mr. Porterfield, which he could not well refuse ; by which Means, he was not only diverted from his former sinful Practice, but likewise brought to a more watchful and edifying Behaviour in his Course of Life.

He married Elisabeth Knox, Daughter to the famous Mr. John Knox, Minister at Edinburgh, the Apostle of Scotland, and she lived with him from his Youth, till his Death. By her, I have heard,

Medicine, who was unhappily killed upon an innocent Mistake in the *Low Countries*, and of him I never heard more. Another Son, he had most lamentably lost at Sea; for when the Ship, in which he was, sunk, he swam to a Rock in the Sea, but starv'd there for want of necessary Food and Refreshment; and when sometime afterward his Body was found upon the Rock, they found him dead in a praying Posture, upon his bended Knees, with his Hands stretched out, and this was all the Satisfaction his Friends and the World had upon his lamentable Death, so bitter to his Friends. Another Son, he had who was Heir to his Father's Graces and Blessings, and this was Mr. Josias Welch, Minister at Temple-Patrick, in the North of *Ireland*, commonly called the *Cock of the Conscience*, by the People of the Country, because of his extraordinary wakning and rousing Gifs. He was one of that blest Society of Ministers, which wrought that unparalleled Work in the *North of Ireland*, about the Year 1639. But was himself a Man most sadly exercised with Doubts about his own Salvation all his Time, and would ordinarily say, *That Minister was much to be pitied, who was called to comfort weak Saints, and had no Comfort himself.* He died in his Youth, and left for his Successor Mr. John Welch, Minister at Iron-gray in *Galloway*, the Place of his Grand-fathers Nativity. What Business this made in *Scotland*, in the Time of the late Episcopal Persecution for the Space of twenty Years, is known to all *Scotland*. He maintained his dangerous Post of preaching the Gospel upon the Mountains of *Scotland*, notwithstanding of the Threatnings of the State, the Hatred of the Bishops, the Price set upon his Head, and all the fierce Industry of his cruel Enemies. It is well known, that bloody *Claver-house*, upon secret Information from his Spies, that Mr. Welch was to be found in some lurking Place, at forty Miles Distance, would make all that long Journey in one Winter's Night, that he might catch him; but when he came he miss'd always his Prey. I never heard of a Man endured more Toil, adventured upon more Hazard, escap'd so much Hazard, not in the World. He used to tell his Friends, who counsell'd him to be more cautious, and not to hazard himself so much, *That he firmly believed dangerous Undertakings would be his Security, and that whenever he shoud give over that Course, and retire himself, his Ministry shoud come to an End.* Which accordingly came to pass, for when after *Bothwelbridge*, he retired to *London*, the Lord called him by Death, and there he was honourably buried, not far from the King's Palace.

But to return to old Mr. Welch; as the Duty wherein he bounded and excelled most was Prayer, so his greatest Attainments fell that Way: He used to say, *He wondred how a Christian could*

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*I*n a Bed all Night, and not rise to pray. And many Times he rose, and many Times he watched. One Night he rose from his Wife, and went into the next Room, where he stayed so long at Secret Prayer, that his Wife fearing he might catch Cold, was constrained to rise and follow him, and as she hearkned, she heard him speak as by interrupted Sentences. *Lord, wilt thou not grant me Scotland;* and after a Pause, *Enough, Lord, enough;* and so she returned to her Bed, and he followed her, not knowing she had heard him; but when he was by her, she asked him what he meant by saying, *Enough, Lord, enough;* He shewed himself dissatisfied with her Curiosity, but told her, he had been wrestling with the Lord for Scotland, and found there was a sad Time at Hand, but that the Lord would be gracious to a Remnant. This was about the Time when Bishops first over-spread the Land, and corrupted the Church. This is more wonderful I am to relate, I heard once an honest Minister, who was a Parishoner of Mr Welch's many a Day, say, *That one Night as he watched in his Garden very late, and some Friends waiting upon him in the House, and wearying because of his long Stay; one of them chanced to open a Window towards the Place where he walked, and saw clearly a Light surround him, and heard him speak strange Words about his spiritual Joy.* I do neither add nor alter: I am the more induced to believe this, having heard it from as good a Hand as any in Scotland; that a very godly Man (who not a Minister) said, *That after he had spent a whole Night in a Country House of his, at the House in the Muir, declared confidently, He saw such an extraordinary Light as this himself, which was to him both Matter of Wonder and Astonishment.* But tho' Mr. Welch had, upon the account of his Holiness, Abilities and Success acquired among his subdued People a very great Respect, yet was he never in such Admiration, as after the great Plague which raged in Scotland about the Year,

And one Cause was this: The Magistrates of Ayr, forasmuch as this alone Town was free, and the Country about infected, thought fit to guard the Ports with Centinels and Watchmen: and one Day two travelling Merchants, each with a Pack of Cloathes upon a Horse, came to the Town, desiring Entrance, that they might sell their Goods, producing a Pass from the Magistrates of the Town whence they came, which was at that Time sound and free: yet notwithstanding all the Centinels stop'd them till the Magistrates were called, and when they came, they would do nothing without their Minister's Advice: So Mr. Welch was called, and his Opinion asked; he deimurled and put off his Hat, with his Eyes towards Heaven for a pretty Space, tho' he uttered no audible Words, yet continued in a praying Gesture, and

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After a little Space, told the Magistrate they would discharge these Travellers their Town, affirming with a great Assveration, the Plague was in these Packts; so the Magistrate commanded them to be gone, and they went to *Cromarty*, a Town some ten Miles distant, and there sold their Goods, which kindled such an Infection in that Place, that the Living were hardly able to bury their Dead. This made the People begin to think Mr. Welch was an *Oracle*. Yet as he walked with God, and kept close with him, so he forgot not Man; For he used frequently to dine abroad with such of his Friends, as he thought were Perfum with whom he might maintain the Communion of the Saints; and once in the Year, he used always to invite all his Friends in the Town, to a *Treat* in his House, where there was a Banquet of Holiness and Sobriety.

He continued the Course of his Ministry in *Ayr*, till King James, his Purpose of destroying the Church of Scotland, by extirpating Bishops, was ripe; and then it fell to be his Duty to edify the Church by his Sufferings, as formerly he had by his Doctrine.

The Reason why King James was so violent for Bishops, was neither their divine Institution, which he denied they had, nor the Profit the Church should reap by them, for he knew well both the Men and their Communications, but merely because he believed they were useful Instruments to turn a limited Kingdom into *absolute Dominion, and Subjects into Slaves*; the former the World he minded most. Always in the Pursuit of his Design, he followed this Method; In the first Place, he resolved to dissolve the General Assembly; knowing well that so long as Assemblies did conveen in Freedom, Bishops could never get their desired Authority in *Scotland*; and the Dissolution of Assemblies he thought about in this Manner:

The General Assembly at *Holy-Rood-House*, in the Year 1604, with the King's Consent, indit their next Meeting to be kept in *Aberdeen*, the last *Tuesday* of *July*, in the Year 1604; and before that Day came, the King, by his Commissioner, the Laird of *Laurieston*, discharged them to meet. Mr. *Patrick Galloper* Moderator of the last Assembly, in a Letter directed to the several Presbyteries, continued the Meeting till the first *Tuesday* of *July* 1605, at the same Place. *Last* of all, in *June* 1605, the intended Meeting to have been kept in *July* following, is, by a new Letter from the King's Commissioner, and the Commissioners of the General Assembly, discharged and prohibited; but without naming any Day or Place for any other Assembly absolutely; And so the Service of our Assemblies expired, never to revive again, till the Covenant was renewed in the Year 1638.

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one of the godly Ministers of Scotland, knowing well, if once the Hedge of the Government was broken, the Corruption of the Discipline would soon follow, resolved not to quit their Assembly so. And therefore, a Number of them convened at Aberdeen, upon the first Tuesday of July 1603, being the last Day that was distinctly appointed by Authority; and when they had met, did no more but constitute themselves, and dissolve, and that was all. Amongst those was Mr. Welch, who tho' he had not been present upon that precise Day, yet because he came to the Place, and approved what his Brethren had done, he was accused as guilty of the treasonable Fact committed by his Brethren. So dangerous a Point was the Name of a General Assembly, in King James's jealous Judgment.

Within a Month after this Meeting, many of these godly Men were incarcerated, some in one Prison, some in another; Mr. Welch was sent first to Edinburgh Tolbooth, and then to Blackness; and so from Prison to Prison, till he was banished to France, never to see Scotland again.

'And now the Scen^e of his Life begins to alter; but, before his blessed Sufferings, he had this Strange Warning:

After the Meeting of Aberdeen was over, he retired immediately to Ayr; and one Night he rose from his Wife, and went into his Garden (as his Custom was) but stayed longer than ordinary, which troubled his Wife. Who, when he returned, exposted with him very hard, for his staying so long, to wrong his Health. He told her be quiet, for it should be well with them; but he knew well, he should never preach more in Ayr. And accordingly, before the next Sabbath, he was carried Prisoner to Blackness Castle. After that, he with many others, who had met at Aberdeen, were brought before the Council of Scotland, at Edinburgh, to answer for their Rebellion and Contempt, in holding a General Assembly, not authorized by the King; and because they declin'd the Secret Council, as Judges competent in Causes purely spiritual, such as the Nature and Constitution of a General Assembly is; they were first committed to the Prison at Blackness, and other Places; and thereafier, six of the most considerable of them, were brought under Night from Blackness to Linlithgow, before the Criminal Judge to answer an Accusation of high Treason, at the Instance of our Countryman Hamilton, the King's Advocate, for declining, as he judged, the King's lawful Authority, in refusing to admit the Council judges competent in the Cause of the Nature of Church possessions. And after their Accusation, an Answer was read, and the Verdict of a Jury of very considerable Gentlemen, they were condemned as guilty of high Treason, the Punishment consisting in their Execution should be known; and thereafier their

pillement was made Punishment, that the cruel Sentence might
somewaye leare no lesion their severe Punishment, as the King had
conswived it.

While he was in *Blaikieſt*, he wrote his famous Letter to Dame
Liliſt Graham, Goucelf of *Wigtoun*, which here I have insert.

*The Gonfolation of the Holy Ghost be multiplied unto you by Jesus
Christ.*

O Eten and many Times, Christian and Elec Lady. I have
defid the Opportunity to be comforted with that Com-
panion wherewith it hath pleased God, of his free Grace and Mercy,
to fill and furnish you. Your Remembrance is very sweet and
comfortable to my very Soul: Since the Time I knew you in Christ
Jesus, I have ever beene mindful of you unto the Lord, and now,
not being able to refrain any longer, I could not omit this Occa-
sion: not knowing how long it may please the Lord to continue my
Being in this Tabernacle, or give me further Occasion of writing
to you.

Altho' I have not great Matter at this Tyme, yet, in Remem-
brance of your Labour of Love, Hope and Patience, I must salute
your Ladyship, knowing assuredly, you are the Choice of
God, set apart before ever the World was, to that glorious and
eternal Inheritance. Being thus comforted in your Faith and Hope,
I am fully assured, tho' we never have the Occasion of meeting
here, yet we shall reign together in the World to come.

My Desire to remaine here is not great, knowing, That so long
as I am in this Hoſte of Clay, I am absent from God; and if it were
dissolved, I look for a Building, not made with Hands, eternal is the
Heavens. In this I groan, desiring to be clothed upon with my Huske
which is in Heaven: If so be that being clothed, I shall not be found
naked. For I that am within this Tabernacle, do often groan and
ligh within myself: being oftentimes burdened: Not that I would
be unclothed, but clothed upon, that Mortality might be swallowed
up of Life. I long to eat of that Tree which is planted in the
Midst of the Paradise of God, and to drink of the pure River
of Chryſtal, that runs thro' the Streets of the New Jeruſalem. I
know that my Redeemer liveth, and that he shall stand at the last Day
upon the Earth. And tho' after my Skin Weares deliv're my Body, yet
in my Fleah shal I fee God & Whom I shall fee for myself, and not an
other for me: and mine Eyes shall behold him, the Eye never
found within me. I long to be enrobed with the Lamb
and to stand under the Altar, and sing Hymns for the Word of God.

the Testimony they held, and to have these long white Robes given me,
that I may walk in white Raiment, with those glorious Saints who
have washed their Garments, and have made them white in the Blood
of the Lamb. Why should I think it a strange Thing to be remov-
ed from this Place to that; wherein my Hope, my Joy, my Crown,
my Elder Brother, my Head, my Father, my Comforter, and all
the glorious Saints are; and where the Song of Moses and the Lamb
are sung joyfully; where we shall not be compelled to sit by the
Rivers of Babylon, and to hang our Harps upon the Willow-Trees;
but shall take them up and sing the *Hallelujah, Blessing, Honour,*
Glory and Power, to him that sits upon the Throne, and to the Lamb
for ever and ever? What is there under the old Vault of the Heav-
ens, and in this old worn Earth, which is under the *Bondage of*
Corruption, groaning, and travelling in Pain, and shooting out the
Head, looking, waiting and longing, for the Redemption of the *Sins*
of God? What is there, I say, that should make me desire to re-
main here? *I expect that new Heavens, and that new Earth, where-*
in Righteousness dwelleth, wherein I shall rest for evermore. I look
to get Entry into the *New Jerusalem,* at one of these twelve Gates,
whereupon are written the *Names of the twelve Tribes of the Children*
of Israel. I know that Christ Jesus hath prepared them for me.
Why may I not then, with Boldness in his Blood, step into that
Glory, where my Head and Lord hath gone before me? *Jesus*
Christ is the Door, and the Porter; Who then shall hold me out?
Will he let them perish for whom he died? Will he let them poor
Sheep, be plucked out of his Hand for whom he hath laid down
his Life? *Who shall condemn the Man whom God hath justified?* Who
shall lay any Thing to the Charge of the Man for whom Christ hath
died, or rather risen again? I know I have grievously transgressed,
but where Sin abounded, Grace will superabound. I know my Sins
are red as Scarlet and Crimson, yet the red Blood of Christ my Lord
can make them as white as Snow or Wool: *Whom have I in Heaven*
but him, or whom desire I in the Earth besides him? Psal. lxxiiii.
25. *O thou the fairest among the Children of Men,* Psal. cxiij. 2.
The Light of the *Gentiles,* the Glory of the *Jews,* the Life of
the Dead, the Joy of Angels and Saints, my Soul panteth to be
with thee, I will put my Spirit into thy Hands, and thou wilt not
put me out of thy Presence; I will come unto thee, for thou cast-
est none away that come unto thee, O thou the Delight of Man-
kind! Thou comest to seek and to save that which was lost; thou
leaving me hast found me, and now being found by thee, I hope,
O Lord, thou wilt not let me perish. I desire to be with thee, and
do long for the Fruition of thy blessed Presence, and Joy of thy

Countenance : Thou, the only good Shepherd, art full of Grace and Truth ; therefore I trust thou wilt not thrust me out of the Dove of Grace : The Law was given by Moses, but Grace and Truth came by thee : Who shall separate me from thy Love ? Shall Tribulation, or Distress, or Persecution, or Famine, or nakedness, or Poverty, or Sward ? Nay, in all those Things I am more than Conqueror, know thy Majestie who hast loved me : For I am perfumed, that neither Death, nor Life, nor Principalities, nor Powers, nor any other creature, is able to separate me from the Love of the Majestie which is in Christ Jesus my Lord. I refuse not to die with thee, that I may live with thee : I refuse not to suffer with thee, that I may rejoice with thee. Shall not all Things be pleasant to me, which may be the last Step, by which, and upon which, I may come unto thee ? When shall I be satisfied with thy Face ! When shall I be drunk with thy Pleasures ? Come, Lord Jesus, and tarry not. The Spirit says, Come ; the Bride says, Come ; even so, Lord Jesus, come quickly, and tarry not.

Why should the Multitude of my Iniquities, or Greatnes of them affright me ? Why should I faint in this my Desire to be with thee ? The greater Sinner I have been, the greater Glory will thy Grace be to thee unto all Eternity. O unspeakable Joy, endless, infinite and bottomless Compassion ! O Sea of never ending Pleasure ! O Love of Loves ! O she Breadth, and Height, and Depth, and Length of that Love of thine, that passeth all Knowledge ! The Love of Jonathan was great indeed to David, it passeth the Love of Women ; but thy Love, O Lord, passeth all created Love ! O un-created Love ! beginning without Beginning, and ending without End. Thou art my Glory, my Joy, and my Gain, and my Crown ; thou hast set me under thy Shadow with great Delight, and thy Fruit is sweet unto my Taste : Thou hast brought me into thy Banqueting-House, and placed me in the Orchydard : Stay me with Flagons and comfort me with Apples, for I am sick, and my Soul is wounded with thy Love. Behold thou art fair, my Love ; behold thou art fair, thou hast Dark Eyes ; behold thou art fair, my beloved ; yea pleasant : Also our Bed is green, the Beams of our House are Cedars, and our Rusters are of Fir : How fair and how pleasant art thou, O full of all Delights ! My Heart is ravished with thee ; O when shall I see thy Face ! How long wilt thou delay to be with me as a Rose, or a young Hart, leaping upon the Mountains, and skipping upon the Hills : As a Bundle of Myrrh be thou to me, and by all Night betwixt my Breasts : because of the Saviour of thy good Ointments : Thy Name is as Ointment poured forth : Therefore desire I to go out of this Desert, and to come to the Place where thou sittest at thy Repast, and where the *Sheep the Flock to roll at noon. When shall I be like unto thee ?*

The LIFE of

Love ! Surely, if a Man knew how precious it were, he would not
call *Things Dross and Dung* to gain it : Truly I would long for
that Scaffold, or that Ax, or that Gord, that might be to me
the last Step of this my wearisome Journey to go to thee, my Lord.
Thou who knowest the Meaning of the Spirit, give answer to the
speaking, fighing, and groaning of the Spirit : Thou who hast an-
nounced my Hear to speak unto thee in this silent, yet lowly Lan-
guage of ardent and fervent Desires, speak again unto my Heart,
and answer my Desires, which thou hilt made me speak to thee.
1 Cor. xv. 55. *O Death, where is thy Sting ? O Grave, where is
thy Victory ? The Sting of Death is Sin, the Strength of Sin is the
Law. But Thanks be to God, who giveth us the Victory through
Jesus Christ.* What can be troublesome unknown, since my Lord
looks upon me with so loving and amiable a Condescension ? And
how greatly do I long for these Embracements of my Lord ? O that
he would kiss me with the Kisses of his Mouth. Cant. vi. 2. *For His
Love is better than Wine ! O that my Soul were the Throne where-
in she might dwell eternally ! O that my Heart were the Temple
wherein he might be magnified, and dwell for ever ! All Glory be
unto my God, Angels and Saints, praise ye him ! O thou Earth,
ye, Hills and Mountains, be glad : you shall not be wearied any
more with the Burden of Corruption, whereto you have been bur-
ied thro' the Wickedness of Mankind. Lift up your Heads
and be glad, for a Fire shall make you clean from all your Corrup-
tion and Vanity, wherewith for many Years you have been infested.
Let the Bride rejoice, let all the Saints rejoice, for the Day of the
Marriage with the Bridegroom (even the Lamb of God) is at
Hand, and his fair white Robes shall be given her : she shall bear-
ray'd with the golden Vestry and Needle-Work of his manifold
Graces, that shall be upon her : He, who is her Life, shall quickly
appear, and she shall quickly appear with him in the Glory and
Happiness of a consummate Marriage. But I must remember my-
self (I know I have been greatly strengthened and sustained by your
Prayers, Honourable Lady, and dearly Beloved in our Lord Jesus)
continue, I pray you, as you have begun, in wrestling with the
Lord for me, that Christ may be magnified in my mortal Body,
whether living or dead, that my Soul may be lifted up to the third
Heavens, that I may tell of these Joys that are at the Right-hand
of my heavenly Father, and that with Gladness I may let my spirit
go another where my Body shall shortly follow. Who am I, that
the should first have called me, and then constitute me a Minister of
the glad Tidings of the Gospel of Salvation these Years past,
and now, last of all, to be a soldier for this Cause and Kingdom ?*

I will not let it be said that I have sought you out and run my self

for from henceforth is laid up for me that Crown of Righteousness, which the Lord, that righteous God, will give, and not to me only, but to all that love his Appearance; and choose to witness this, that Jesus Christ is the King of Saints, and that his Church is a most free Kingdom, yea, as free as any Kingdom under Heaven, not only to convocate, hold and keep her Meetings, and Conventions, and Assemblies, but also to judge of all her Affairs, in all her Meetings, and Conventions amongst her Members and Subjects. These two Points, *first*, That Christ is the Head of his Church, *secondly*, That she is free in her Government from all other Jurisdiction except Christ's: These two Points, I say, are the special Causes of our Imprisonment, being now convict as Traitors for maintaining these of: We have been ever waiting with Joyfulness to give the last Testimony of our Blood in Confirmation thereof, if it should please our God to be so favourable as to honour us with that Dignity: Yes, I do affirm, that these two Points above written, and all other Things which belong to Christ's Crown, Sceptre, and Kingdom, are not subject, nor cannot be, to any other Authority, but to his own altogether. So that I would be most glad to be offered up as a Sacrifice for so glorious a Truth: But, alas! I fear that my Sin, and the Abuse of so glorious Things as I have found, deprive me of so fair a Crown: yet my Lord doth know, if he would call me to it, and strengthen me in it, it would be to me the most glorious Day, and gladdest Hour, I ever saw in this Life; but I am in his Hand, to do with me whatsoever shall please his Majesty. It may suffice me, I have had so long a Time in the Knowledge of the Gospel; and then I have seen the Things that I have seen, and heard the Things that I have heard, and thro' the Grace of God I have been so long a Witness of the glorious and good News, in my weak Ministry, and that my suffering hath not been altogether without Pain and Blessing: So that I hope at that Day, I shall have him to be my Crown, my Glory, my Joy, and Reward; and therefore, boldly, I say with Simeon, *Lord, now lettest thou thy Servant depart in Peace, (not in a peaceable dying in my Body) but by rendring up to him thy Spirit, and the sealing and stamping this Truth with my Blood.* I desire not to have it remedied; but let my Lord's Will be done.

Now that Prophecy is at Hand, which those two worthy Servants of the Lord, Mr. George Whitehart, and Mr. John Knox my Father in Law, spoke, which was, *That Christ should be crucified in this Kingdom, but glorious should be his Resurrection.* Mr. Knox with his own Hand upon the Margin of Calvert's History upon the Passion did write, which is yet extant: But almost all that followeth in my Testament now hath not done so.

John Wesley, May 1616, T.M. the 11th.

The LIFE of

In Blood, the Kingdom shall be drawn in Blood, a fourished and
glistening Sword is already drawn out of the Scabbard, which shall
not return until it be made drunk with the Blood of the Men of
this Land ; first the heavy intestine Sword, and then the Sword of
the Stranger. O doleful Scotland ! well were he that were remov-
ed from thee, that his Eyes might not see, nor his Ears hear all
the Evils that are to come upon thee ; neither the strong Man by
this Strength, nor the rich Man by his Riches, nor the Nobleman
by Blood, shall be delivered from the Judgments. There is a
great Sacrifice to be made in Bozrah, in thee, O Scotland, of the
Blood of all Sorts in the Land, *Ephraim* shall consume *Manasseh* ;
and *Manasseh Ephraim* : Brother against Brother, and every Man
in the Judgment of the Lord shall be armed, to thrust his Sword
in the Side of his Neighbour, and all for the Contempt of the glo-
rious Gospel : And that Blood which was offered to thee, O Scot-
land, in so plenteous a Manner, that the like thereof hath not been
offered to any Nation ; therefore thy Judgment shall be greater :
But the Sanctuary must be begun at, and the Measure is not ful-
filled, till the Blood of the Saints be shed ; then the Cries will be
great, and will not stay, till they bring the Lord down from Hea-
ven his Throne, to see if the Sins of Scotland be according to the
Say thereof ; neither shall there be any Subject in the Land from
the greatest to the meanest guiltless. The Guilt of our Blood shall
not only ly upon our Prince, but also upon our own Brethren,
Bishops, Councillors, and Commissioners ; it is they, even they
that have stirred up our Prince against us : We must therefore lay
the Blame, and Burden of our Blood upon them especially, how-
ever the rest above written be Partakers of their Sins with them :
And as to the rest of our Brethren, who either by Silence approve,
or by crying Peace, Peace, strengthen the Arm of the Wicked, that
they cannot return, in the mean Time make the Hearts of the
Righteous sad ; they shall all in like Manner be guilty of high
Treason against the King of Kings, the Lord Jesus Christ, his
Crown and Kingdom.

Next unto them, all our Commissioners, Chancellors, President,
Comptroller, Advocate, and next unto them, all that first or last
sat in the Council, and did not bear plain Testimony for Jesus
Christ and his Kingdom, for which we do suffer : And next unto
them, all those who should have at present, and who should at such
time have come, and made open Testimony of Christ faithfully,
which had been contrary to plain Law, and with the Hazard of
their Lives : When the poor Jews were in such Danger, that no
man durst except but at Destruction, Queen Esther, after three
days, was consoled thus with herself, I will said she, I will

Mr. JOHN WELCH.

the King, tho' it be not according to Law; and if I perish, I perish. Esther iv. 16. With this Resolution, such as are born Counsellors should have said, Christ's Kingdom is now at Hand, and I am bound also, and sworn, by a special Covenant, to maintain the Doctrine and Discipline thereof, according to my Vocation and Power, all the Days of my Life; under all the Pains contain'd in the Book of God, and Danger of Body and Soul, in the Day of God's fearful Judgment: And therefore, tho' I should perish in the Cause, yet will I speak for it, and to my Power defend it, according to my Vocation. Finally, All those that counsel, command, consent, and allow, are guilty in the Sight of our God: But the Mourners for these Evils, and the faithful of the Land, and those who are unsigneidly grieved in Heart for all these Abominations, those shall be marked as not guilty, Ezek. ix.

I know not, whether I shall have Occasion to write again; and therefore, by this Letter, as my latter Will and Testament, I give Testimony, Warning, and Knowledge of these Things to all Men, according to the Lord's Direction to the Prophet, *Son of Man I have made thee a Watchman*, Ezek. xxxiii. 7. &c. Therefore I give Warning to all Men hereby, that no Man's Blood be required at my Hands. Thus desiring the Help of your Prayers, with my humble Commendations, and Service in Christ, to my Lord your Husband, and all the Saints there; the Messenger of Peace be with you all for evermore. —Amen.

BLACKNESS,
January 6th 1606.

Tours to my full Power, for the
Time Christ's Prisoner,
Mr. JOHN WELCH.

THIS is my Copy of this prophetical Letter: And as it is a Question, whether the great Prophecy concerning Scotland be yet fulfilled, or to receive its Accomplishment? So there is no doubt Part of it is fulfilled. For of all those, who were false Judges in that cruel Sentence, there is now no Remnant, or Memory, as is commonly observed.

Another famous prophetical Letter he wrote to Sir William Livingston of Killyth, one of the Lords of the College of Justice, wheteof this is my Copy.

Right Honourable, my hearty Salutations remembred in the Lord: Your Love and Care many Times have certainly comforted me. And having no other Thing to require, I shall, as I may, desire him who is able to do, and hath undertaken it, to meet you and yours with Consolation in his good Time.

The LIFE of

As for the Matter itself, the Bearer will shew you that what is required is such a Thing, as in the Sight of our Lord we may not do, without both the Hazard of our Consciences, and Liberty of Christ's Kingdom, which should be dearer to us than any Thing else. What a Slavery were it to us to bind our Conscience in the Service of our God, in the meanest Point of our Callings, to the Will of Man or Angels, and we are fully resolved, that what we did was acceptable Service to our God, who hath put it up as Service done to him, and has allowed and sealed it to us by many Tokens: So that it were more than high Impiety and Apostasy, to testify the Ruin or Undoing of any Thing, which our God hath ordained to be done. We, Sir, if the Lord will, are yet ready to do more in our Calling, and to suffer more for the same, if so be it will please our God to call us to it, and strengthen us in it, for ourselves we dare promise nothing; but, in our God, all Things.

As for that Instrument *Sprotiswood*, we are sure the Lord will never bless that Man, but a Malediction lies upon him, and shall accompany all his Doings; and it may be, Sir, your Eyes shall see as great Confusion covering him, ere he go to his Grave, as ever did his Predecessors. Now surely, Sir, I am far from Bitterness; but here I denounce the Wrath of an everlasting God against him, which assuredly shall fall, except it be prevented. Sir, *Dagon* shall not stand before the Ark of the Lord, and these Names of Blasphemy that he wears of Lord-Bishop, and Arch-Bishop will have a fearful End. Not one Beck is to be given to *Haman*, suppose he were as great a Courtier as ever he was, suppose the Decree were given out, and sealed with the King's Ring, Deliverance will come to us elsewhere, and not by him, who has been so fore an Instrument, not against our Persons, that were nothing, for I protest to you, Sir, in the Sight of my God, I forgive him all the Evil he has done, or can do unto me, but to Christ's poor Kirk, in stamping under Foot so glorious a Kingdom, and Beauty as was once in this Land; he has helped to cut *Sampson's* Hair, and to expose him to Mocking; but the Lord will not be mocked, he shall be cast away as a Stone out of a Sling, his Name shall rot, and a Malediction shall fall upon his Posterny after he is gone. Let this, Sir, be a Monument of it, that it was told before, that when it shall come to pass, it may be seen there was Warning given him: And therefore, Sir, seeing I have not Access myself, if it would please God to move you, I wish you did deliver this hard Message to him, not as from me but from the Lord.

Blackness, 1605.

Mr. JOHN WELCH.

THIS Man upon whom he complains and threatens flattery was Bishop Spotswood, at that Time designed Archibishop of Glasgow, and this Prophecy was punctually accomplished, tho' after the Space of forty Years: For, first, the Bishop himself died in a strange Land, and, as many say, in Misery: Next, his Son, Sir Robert Spotswood sometime President of the Session, was beheaded by the Parliament of Scotland, at the Market-Cross of St. Andrews, in the Winter after the Battle of Philiphaugh, to which I myself with many Thousands were Witnesses. And as soon as ever he came to the Scaffold, Mr. Blair, the Minister of the Town, told him, that now Mr. Welch his Prophecy was fulfilled upon him, to which he replied in Anger, that Mr. Welch and he were both false Prophets.

But before he left Scotland, some remarkable Passages in his Behaviour are to be remembred. And first, when the Disput about Church Goverment began to warm, as he was walking upon the Street of Edinburgh, betwixt two honest Citizens, he told them, they had in their Town two great Ministers, who were no great Friends to Christ's Cause presently in Controversy, but it should be seen, the World should never hear of their Repentance. The two Men were Mr. Patrick Galloway, and Mr. John Hall, and accordingly it came to pass: For Mr. Patrick Galloway died easing himself upon his Stool; and Mr. John being at that Time in Leith, and his Servant Woman having left him alone in his House while she went to the Market, he was found dead all alone at her Return.

He was some Time Prisoner in Edinburgh Castle before he went into Exile, where one Night sitting at Supper with the Lord Ochiltrey, who was Uncle to Mr. Welch's Wife, as his Manner was, he entertained the Company with godly and edifying Discourse, which was well received by all the Company, save only one debauched Popish young Gentleman, who sometimes laughed, and sometimes mocked, and made Faces: Whereupon, Mr. Welch, broke out into a sad abrupt Charge upon all the Company to be silent, and observe the Work of the Lord upon that prophanie Mocker, which they should presently behold; Upon which immediately the prophanie Wretch fell down and died beneath the Table; but never returned to Life again, to the great Astonishment of all the Company.

Another wonderful Story they tell of him at the same Time, the Lord Ochiltrey, the Captain of the Castle of Edinburgh, and Son to the good Lord Ochiltrey, who was Mr. Welch's Uncle in Law, was indeed very civil to Mr. Welch, but being, for a long Time thro' the Multitude of Affairs, kept from visiting Mr. Welch in his Chamber, as he was one Day walking in the Court, and espying Mr. Welch at his Chamber-Window, asked him kindly, How he did, and if in

any Case he could serve him? Mr. Welch answered him, He would earnestly intreat his Lordship, being at that Time to go to Court, to petition King James, in his Name, that he might have Liberty to preach the Gospel; which my Lord promised to do. Mr. Welch answered, My Lord, both because you are my Kinsman, and for other Reasons,* I would earnestly intreat and obtest you, not to promise, except you faithfully perform. My Lord answered, He would faithfully perform his Promise, and so went for London: But tho', at his first Arrival, he was really purposed to present the Petition to the King; yet when he found the King in such a Rage against the godly Ministers, that he durst not at that Time present it, he therefore thought fit to delay it, and thereafter fully forgot it.

The first Time Mr. Welch saw his Face after his Return from Court, he asked him, What he had done with his Petition? My Lord answered, He had presented it to the King, but that the King was in so great a Rage against the Ministers at that Time, he believed it had been forgotten, for he had gotten no Answer. Nay, said Mr. Welch to him, My Lord, you should not lie to God and to me, for I know you never delivered it, tho' I warned you to take heed not to undertake it, except you would perform it; but, because you have dealt so unfaithfully, remember God shall take from you both Estate and Honours, and give them to your Neighbour in your own Time. Which accordingly came to pass, for both his Estate and Honours were, in his own Time, translated upon James Stuart, Son to Captain James, who was indeed a Cadet, but not the lineal Heir of the Family.

While he was detained Prisoner in Edinburgh Castle, his Wife used, for the most Part, to stay in his Company; but, upon a Time, fell a longing to see her Family in Ayr, to which with some Difficulty he yielded: But when she was to take her Journey, he strictly charged her not to take the ordinary Way to her House when she came to Ayr, nor to pass by the Bridge thro' the Town, but to pas the River above the Bridge, and so to get the Way to her own house, and not to come into the Town; for he said, before you come thither, you shall find the Plague broke out in Ayr. Which accordingly came to pass.

The Plague was, at that Time, very terrible, and he being necessarily separate from his People, it was to him the more grievous. But when the People of Ayr came to him to beweare themselves, his Answer was, That Hugh Kennedy, a godly Gentleman in their Town, should pray for them, and God shold hear him. This Counsel they accepted, and the Gentleman, conveining a Number of the honest Citizens, prayed servently for the Town, as he was a mighty

a mighty Wrestler with God, and accordingly after that the Major decreased.

Now, the Time is come he must leave Scotland, and never see it again; sc. upon the seventh of November, 1606. in the Morning, he, with his Neighbours, took Ship at Leith, and tho' it was but two o'Clock in the Morning, many were waiting on, with their afflicted Families, to bid them Farewell. After Prayer, they sang the twenty-third Psalm, and so, with the great Grief of the Spectators, set Sail for the South of France, and landed in the River of Bourdeau. Within fourteen Weeks after his Arrival, such was the Lord's Blessing on his Diligence, he was able to preach in French, and accordingly was speedily called to the Ministry, first in one Village, then in another; one of them was Narac, and thereafter was settled in Saint Jean d'Angely, a considerable walled Town, and there he continued the rest of the Time he sojourned in France, which was about sixteen Years. When he began first to preach, it was observed by some of his Hearers, that while he continued in the doctrinal Part of his Sermon, he spoke very correct French, but when he came to his Application, and where his Affections kindled, his Pervour made him sometimes neglect the Accuracy of the French Construction; but there were godly young Men, who admonished him of this, which he took in very good Part: So, for the preventing Mistakes of that Kind, he desired the young Gentlemen, when they perceived him beginning to decline, to give him a Sign, and the Sign was, they were both to stand up upon their Feet, and thereafter he was more exact in his Expressions thro' his whole Sermon; so desirous was he not only to deliver good Matter, but to recommend it in neat Expression.

There were many Times Persons of great Quality in his Audience, before whom he was just as bold as ever he had been in a Scotch Village; which moved Mr. Boyd of Trochrig, once to ask him, after he had preached before the University of Sare, with such Boldness and Authority, as if he had been before the meanest Congregation, how he could be so confident among Strangers, and Persons of such Quality? To which he answered, That he was so filled with the Dread of God, he had no Apprehension from Man at all: And this Answer said Mr. Boyd, did not remove my Admiration, but rather increase it.

There was in his House, amongst many others which tabled with him for good Education, a young Gentleman of great Quality, and suitable Expectations, and this was the Heir of the Lord Ochiltree, who was Captain of the Castle of Edinburgh. So that this young Gentleman, after he had gained very much upon Mr. Welch's Affection, fell sick of a grievous Sickness, and after he had been

walked with it, closed his Eyes, and expired, as dying Men use to do : So to the Apprehension and Sense of all Spectators, he was no more but a Carcase, and was therefore taken out of his Bed, and laid upon a Pallat on the Floor that his Body might be the more conveniently dressed, as dead Bodies use to be. This was to Mr. Welch a very great Grief, and therefore he stayed with the young Man's dead Body full three Hours lamenting over him with great Tenderness. After twelve Hours, the Friends brought a Coffin, wherein to they desired the Corps to be put, as the Custom is: But Mr. Welch desired, that, for the Satisfaction of his Affections, they would forbear the Youth for a Time; which they granted, and returned not till twenty-four Hours, after his Breath was expired : Then they returned, desiring with great Importance the Corps might be coffined, that it might be speedily buried, the Weather being extremely hot ; yet he persisted in his Request, earnestly begging them to excuse him for once more. So they left the Youth upon his Pallat for full thirty-six Hours : But even after all that, tho' he was urged, not only with great Earnestness, but Displeasure, they were constrained to forbear for twelve Hours yet more. After forty-eight Hours were past, Mr. Welch was still where he was, and then his Friends perceived he believed the young Man was not really dead, but under some Apoplectick Fit ; and therefore proposed to him, for his Satisfaction, that Trial should be made upon his Body by Doctors and Chirurgeons, if possibly any Spark of Life might be found in him ; and with this he was content. So the Physicians were set a Work, who pinch'd him with Pineers in the fleshy Part of his Body ; and twisted a Bowstring about his Head with great Force ; but no Sign of Life appeared in him, so the Physicians pronounced him stark dead ; and then there was no more Delay to be desired : Yet, Mr. Welch begged of them once more that they would but step into the next Room for an Hour or Two, and leave him with the dead Youth, and this they granted. Then, Mr. Welch, fell down before the Pallat, and cried unto the Lord with all his Might for the last Time, and sometimes looking upon the dead Body, continuing in wrestling with the Lord, till at Length the dead Youth opened his Eyes, and cried out to Mr. Welch, who he distinctly knew, O, Sir, I am all whole but my Head and Legs: And these were the Places they had sore hurt with their pinching.

When Mr. Welch perceived this, he called upon his Friends, and shewed the dead young Man restored to Life again, to their great Astonishment. And this young Nobleman, tho' his Father lost the Estate of Ochiltry, lived to acquire a great Estate in Ireland, and was Lord Castleward, and a Man of such excellent Parts, that

he was counted by the Earl of Shrewsbury, to be a Conspirator against the King, which he refused to be, until the godly silenced Scottish Ministers, who suffered under the Bishops in the North of Ireland, were restored to the Exercise of their Ministry, and then he engaged, and so continued for all his Life, not only in Honour and Power, but in the Profession and Practice of Godliness, to the great Comfort of the Country where he lived. This Story the Nobleman communicated to his Friends in Ireland, and from them I had it.

While Mr. Welch was Minister in one of these French Villages, upon an Evening a certain Popish Frier, travelling thro' the Country, because he could not find Lodging in the whole Village, addressed himself to Mr. Welch his House for one Night. The Servants acquainted their Master, and he was content to receive this Guest. The Family had supp'd before he came, and so the Servants convoyed the Frier to his Chamber, and after they had made his Supper, they left him to his Rest. There was but a Timber Partition betwixt him and Mr. Welch, and after the Frier had slept his first Sleep, he was surprised with the Noise of a silent but constant whispering Noise, at which he wondred very much, and was not a little troubled with it.

The next Morning he walked in the Fields, where he chanced to meet a Country-Man, who saluting him because of his Habit, asked him where he had lodged that Night? The Frier answered, He had lodged with the Hugonet Minister. Then the Country-Man asked him, What Entertainment he had? The Frier answered, Very bad; for, said he, I always held there were Devils haunting these Ministers Houses, and I am perswaded there was one with me this Night, for I heard a continual Whisper all the Night over, which I believe was no other Thing than the Minister and the Devil conversing together. The Country-Man told him, He was much mistaken, and that it was nothing else but the Minister at his Night Prayers. O, said the Frier, does the Minister pray only? Yes, more than any Man in France, answered the Country-Man, and, if you'll please to stay another Night with him, you may be satisfied. The Frier got him home to Mr. Welch's House, and pretended Indisposition, intreated another Night's Lodging which was granted him.

Before Dinner, Mr. Welch came from his Chamber, and made his Family-Exercise, according to his Custom: And first he sung a Psalm, then read a Portion of Scripture, and discoursed upon it; thereafter he prayed with great Fervour, as his Custom was: To all which, the Frier was an affonished Witness. After the Exercise they went to Dinner, where the Frier was very civilly entertained. Mr. Welch forbearing all Question and Dispute for that

Time. When the Evening came, Mr. Welch made his Exercise as he had done in the Morning, which occasioned yet more wondering in the Friar ; and after Supper, to Bed they all went : But the Friar longed much to know what the Night Whisper was, and in that he was soon satisfied, for after Mr. Welch's first Sleep, the Noise began ; and then the Friar resolved to be sure what it was ; so he creep'd silently to Mr. Welch's Chamber Door, and there he heard not only the Sound, but the Words exactly, and Communications betwixt God and Man, and such as he knew not had been in the World. Upon this, the next Morning, as soon as Mr. Welch was ready, the Friar went to him, and told him, that he had been in Ignorance, and lived in Darkness all his Time ; but now he was resolved to adventure his Soul with Mr. Welch, and thereupon declared himself Protestant. Mr. Welch welcomed him, and encouraged him, and he continued a constant Protestant to his dying Day. This Story I had from a godly Minister, who was bred in Mr. Welch's House in France about the Year 16.....

When Lewis XIII. of France made War upon the Protestants there, because of their Religion ; the City of St. Jean d'Angely was by him and his Royal Army besieged, and brought into extreme Danger. Mr. Welch was Minister in the Town, and mightily encouraged the Citizens to hold out, assuring them, God should deliver them. In the mean Time of the Siege, a Cannon-Ball pierced the Bed where he was lying ; upon which he got up, but would not leave the Room, till he had, by Solemn Prayer, acknowledged his Deliverance. During this Siege, the Townsmen made stout Defence, till once one of the King's Gunners placed a great Gun, so conveniently upon a rising Ground, that therewith he could command the whole Wall, upon which the Townsmen made their greatest Defence. Upon this, they were constrained to forsake the whole Wall in great Terror, and though they had several Guns planted upon the Wall, no Man durst undertake to manage them. This being told Mr. Welch with great Affrightment, he notwithstanding, encouraged them still to hold out ; and, running to the Wall himself, found the Cannonier (who was a Burgundian) near the Wall ; him he intreated to mount the Wall, promising to assist him in Person : So to the Wall they got. The Cannonier told Mr. Welch, that either they behoved to dismount the Gun upon the rising Ground, or else were surely lost. Mr. Welch desired him to aim well, and he should serve him, and God would help him ; so the Gunner falls a scouring his Piece, and Mr. Welch ran to the Powder to fetch him a Charge ; but as soon as he was returning, the King's Gunner fires his Piece, which carried both the Powder and Shot out of Mr. Welch's Hands ; which yet did not discourage

Mr. JOHN WELCH.

discourage him; for having left the Ladie, he filled his Gun with Powder, wherewith the Gunner loaded his Piece, and discharged the King's Gun at the first Shot. So the Citizens returned to their Post of Defence.

This discouraged the King so, that he sent to the Citizens to offer them fair Conditions; which were, that they should enjoy the Liberty of their Religion, their Civil Privileges, but their Walls should be demolished: Only the King desired for his Honour, that he might enter the City with his Servants in a friendly Manner. This the City thought fit to grant, and the King with a few more entered the City for a short Time. But while the King was in the City, Mr. Welch preached as was his ordinary, which much offended the French Court; so one Day, while he was at Sermon, the King sent the Duke d'Espernon to fetch him out of the Palpit into his Presence. The Duke went with his Guard, and as soon as he entered the Church where Mr. Welch was preaching, Mr. Welch commanded to make way, and to set a Seat that the Duke might hear the Word of the Lord. The Duke, instead of interrupting him, sat down, and gravely heard the Sermon to an End; and then told Mr. Welch, he behoved to go with him to the King; which Mr. Welch willingly did. When the Duke came to the King, the King asked him, Why he brought not the Minister with him, and why he did not interrupt him? The Duke answered, Never Man spake like this Man, but that he had brought him with him. Whereupon Mr. Welch is called, and when he entered the King's Room, he kneeled upon his Knees, and silently prayed for Wisdom and Assistance. Thereafter the King challenged him, How he durst preach where he was, since it was against the Law of France, that any Man should preach within the Verge of his Country. Mr. Welch answered, Sir, if you did right, you would come and hear me preach, and make all France hear me likewise. For, said he, I preach not as those Men you hear preach, my Preaching differs from theirs, in these two Points. First, I preach you must be saved by the Death and Merits of Jesus Christ, and not your own. Next, I preach, said he, That as you are King of France, you are under the Authority and Command of no Man on Earth; those Men, said he, whom you hear, subject you to the Pope of Rome, which I will never do. The King replied no more, but *et biens* you *sieur mon Ministre*. Well, well, you shall be my Minister; and some say, called him Father, which is an Honour the King of France bestows upon few of the greatest Prelates in France: However he was favourably dismissed at that Time, and the King also left the City in Peace.

THE LIFE of

But within a short Time thereafter the War was renewed ; and then Mr. Welch told the Inhabitants of the City, that now their Case was full, and they should no more escape ; which accordingly came to pass, for the King took the Town ; and as soon as ever it fell into his Hand, he commanded *Viry*, the Captain of his Guard, to enter the Town, and preserve his Minister from all Danger ; and then were Horses and Wagons provided for Mr. Welch, to transport him and his Family for *Rachal*, whither he went, and there sojourned for a Time. This Story, my Lord *Kemure*, who was bred at Mr. Welch's House, told Mr. *Livingstoun*, Minister at *Auxrum*, and from him I had it.

After his Flock in *France* was scattered, he obtained Liberty to come to *England* ; and his Friends made hard Suit that he might be permitted to return to *Scotland*, because the Physicians declared there was no other Way to preserve his Life, but by the Freedom he might have in his native *Ayr*. But to this King *James* would never yield, professing he should never be able to establish his beloved *Bishops* in *Scotland*, if Mr. Welch were permitted to return thither ; for he languished in *London* a considerable Time ; his Disease was judged by some to have a Tendency to a Sort of Leprosy. Physicians said he had been poisoned. A Langour he had, together with a great Weakness in his Knees, caused with his continual Kneeling at Prayer. By which it came to pass, that tho' he was able to move his Knees, and to walk, yet he was wholly insensible in them, and the Flesh became hard like a Sort of Horn. But when, in the Time of his Weakness, he was desired to remit somewhat of his excessive Painfulness ; his Answer was, *He had his Life of God, and therefore it should be spent for him.*

His Friends importuned King *James* very much, that if he might not return into *Scotland*, at least he might have Liberty to preach at *London* ; which King *James* would never grant, till he heard all Hopes of Life were past, and then he allowed him Liberty to preach, not fearing his Activity.

Then, as soon as ever he heard he might preach, he greedily embraced this Liberty ; and having Acces to a Lecturer's Pulpit, he went and preached both long and fervently ; which was the last Performance of his Life ; for after he had ended Sermon, he returned to his Chamber, and within two Hours, quietly and without Pain, he resigned his Spirit into his Maker's Hands ; and was buried near Mr. *Dorling*, the famous English Divine, after he had been little more than 52 Years of Age.

A POEM upon the LIFE of Mr. JOHN WELCH.

O Worthy WELCH! where is he gone?
Sure to the Heavens above;
Where all the ransomed ones do dwell,
That Jesus truly loves.

2 He was a mighty Champion
Unto his Lord and King;
But now he's mounted on the Throne,
Where Saints and Angels sing.

3 He was a faithful Labourer
Into his Lord's Vineyard,
In keeping of the tender Vines,
With careful Watch and Ward.

4 He was no Stranger at the Throne,
Where his great Lord doth sit;
For a third Part of every Day
For Prayer he did sit.

5 Until the Bulls of Bashan did
Him from his Labour take,
And in the Prisons of the Earth,
Him for to groan did make.

6 O happy Land! where such an one
As worthy WELCH doth dwell,
Who answered was by his great Lord,
Just ready on his Call.

7 He had such Measures of the Spirit
From Jesus to him given,
That, since the Apostles Days, was not
His like under the Heaven.

8 He was a Prophet that could tell
His En'mies to their Face,
What Jesus was about to do
With that rebellious Race.

Heaven and Earth faint and move,
When we think on the Case
How poor backslidden Scotland's in,
When there such great Worthies was.

Let us with Tears sit in the Dust,
And cry with mourning Voice
To him who can only help,
And yet make us rejoice.

It only from his royal Throne
That Zion help can have,
Where mortall still and rot,
Corps do in the Grave.

O! let us long for the Day
When us exalt shall he,
Who sitt upon his Royal Throne,
Who comes no Enemy.

Where WELCH and all the Worthies are,
And shall employ'd be
In songs of Moses and the Lamb,
For all Eternity.

Rev. xv. 3.



WILLIAM GALE

F I N I S

